Numb. 15.

THE South-Carolina Gazette.

Containing the freſheſt Advices Foreign and Domeſtick.

From Saturday, *April* 8, to Saturday, *April* 15, 1732.

------- *Mens ſibi conſcia Recti.* Virg.

WE muſt deſire the Excuſe of ſome of our Correſpondents, who have obliged us lately with ſome Letters of Amuſement, for omitting to inſert them this Week, being unwilling ſo ſoon to draw our Readers from the ſerious Way of Thinking we endeavour'd to lead them into by our laſt. And it will be no ſmall Satisfaction to us, if, by any Means, we may be inſtrumental towards fixing them in that *habitual Rectitude of Mind*, which the following *Eſſay* deſcribes, and *which* (being fully ſenſible how much more likely it muſt be to prove effectual, than any of our own Productions) we ſcruple not to borrow for this Purpoſe. ***

IT is the greateſt Art and Secret of Chriſtianity, if I may uſe that Phraſe, to manage our Actions to the beſt Advantage, and direct them in ſuch a Manner, that every thing we do may turn to Account at that great Day, when every thing we have done will be ſet before us.

In order to give this Conſideration its full Weight, we may caſt all our *Actions* under the Diviſion of ſuch as are in themſelves either *Good*, *Evil*, or *Indifferent*. If we divide our *Intentions* after the ſame Manner, and conſider them with Regard to our Actions, we may diſcover the great Art and Secret of Religion here mentioned.

A good *Intention* joined to a good Action, gives it its proper Force and Efficacy; joined to an evil Action, extenuates its Malignity, and, in ſome Caſes, may take it wholly away; and joined to an indifferent Action, turns it to Virtue, and makes it meritorious as far as human Actions can be ſo.

In the next place, to conſider, in the ſame Manner, the Influence of an evil *Intention* upon our Actions. An evil *Intention* perverts the beſt of Actions, and makes them in reality, what the *Fathers* with a witty kind of Zeal have termed the *Virtues* of the Heathen World, ſo many *ſhining Sins*. It deſtroys the Innocence of an indifferent Action, and gives an evil Action all poſſible Blackneſs and Horror, or in the emphatical Language of Sacred Writ, makes *Sin exceeding Sinful*.

If, in the laſt Place, we conſider the Nature of an indifferent *Intention*, we ſhall find it deſtroys the Merit of a good Action, abates but never takes away the Malignity of an evil Action; and leaves an indifferent Action in its natural State of Indifference.

It is therefore of unſpeakable Advantage to poſſeſs our Minds with an habitual, good Intention, and to aim all our Thoughts, Words, and Actions at ſome laudable End, whether it be the Glory of our Maker, the Good of Mankind, or the Benefit of our own Souls.

This is a Sort of Thrift or Good-Husbandry in moral Life, which does not throw away any ſingle Action, but makes every one go as far as it can. It multiplies the Means of Salvation, encreaſes the Number of our Virtues, and diminiſhes that of our Vices.

There is ſomething very devout, tho' not ſo ſolid, in *Acoſta*'s Anſwer to *Limborch*, who objects to him the multiplicity of Ceremonies in the *Jewiſh* Religion, as *Worſhip*, *Dreſſes*, *Meats*, *Purgations*, and the like. The Reply which the *Jew* makes upon this Occaſion, is, as follows: 'There are not 'Duties enough (ſays he) in the eſſential 'Parts of the Law for a zealous and active 'Obedience. Time, Place, and Perſon are 'requiſite before you have an Opportunity 'of putting a moral Virtue in Practice. We 'have therefore (ſays he) enlarged the

'Sphere

'Sphere of our Duty, and made many things 'which are in themſelves indifferent, a part 'of our Religion, that we may have more 'Occaſion of ſhewing our Love to God, 'and, in all the Circumſtances of Life, be 'doing ſomething to pleaſe him.

Monſieur *St. Evremont* has endeavour'd to palliate the Superſtitions of the Roman Catholick Religion with the ſame kind of Apology, where he pretends to conſider the different Spirit of the *Papiſts* and the *Calviniſts*, as to the great Points wherein they diſagree. He tells us, that the former are actuated by Love, and the other by Fear; and that in their Expreſſions of Duty and Devotion towards the Supreme Being, the former ſeem particularly careful to do every thing which may poſſibly pleaſe him, and the other to abſtain from every thing that may poſſibly diſpleaſe him.

But notwithſtanding this plauſible Reaſon with which both the *Jew* and the *Roman Catholick* would excuſe their reſpective Superſtitions, it is certain there is ſomething in them very pernicious to Mankind, and deſtructive to Religion; becauſe the Injunction of ſuperfluous Ceremonies makes ſuch Actions *Duties*, as were before indifferent, and by that Means renders Religion more burthenſome and difficult than it is in its own Nature, betrays many into Sins of Omiſſion, which they could not otherwiſe be guilty of, and fixes the Minds of the Vulgar to the *ſhadowy uneſſential* Points, inſtead of the more weighty and more important Matters of the Law.

This zealous and active Obedience however takes place in the great Point we are recommending; for if, inſtead of preſcribing indifferent Actions to ourſelves as Duties, we apply a good Intention to all our moſt indifferent Actions, we make our very Exiſtence one continued Act of Obedience, we turn our Diverſions and Amuſements to our eternal Advantage, and are pleaſing him (whom we are made to pleaſe) in all the Circumſtances and Occurences of Life.

It is this excellent Frame of Mind, this *holy Officiouſneſs* (if allowable to call it ſuch) which is recommended to us by the Apoſtle in that uncommon Precept, wherein he directs us to propoſe to ourſelves the Glory of our Creator in all our moſt indifferent Actions, *Whether we eat or drink, or whatſoever we do.*

A Perſon therefore who is poſſeſſed with ſuch an habitual good Intention, as that which we have been here ſpeaking of, enters upon no ſingle Circumſtance of Life, without conſidering it as well-pleaſing to the Great Author of his Being, conformable to the Dictates of Reaſon, ſuitable to human Nature in general, or to the particular Station in which Providence has placed him. He lives in a perpetual Senſe of the Divine Preſence, regards himſelf as acting, in the whole Courſe of his Exiſtence, under the Obſervation and Inſpection of that Being, who is privy to all his Motions and all his Thoughts, who knows his *Down-ſitting and his Up-riſing, who is about his Path and about his Bed, and ſpieth out all his Ways.* In a Word, he remembers that the Eye of his Judge is always upon him, and in every Action he reflects, that he is doing what is commanded or allowed by *Him*, who will hereafter either *reward* or *puniſh* it. This was the Character of thoſe holy Men of old, who, in that beautiful Phraſe of Scripture, are ſaid to have *walked with God.*

When I employ myſelf upon a Paper of Morality, I generally conſider how I may recommend the particular Virtue which I treat of, by the Precepts or Examples of the antient Heathens; by that means, if poſſible, to ſhame thoſe who have greater Advantages of knowing their Duty, and therefore greater Obligations to perform it, in a better Courſe of Life: Beſides that, many among us are unreaſonably diſpoſed to give a fairer Hearing to a *Pagan Philoſopher*, than a *Chriſtian Writer*

I ſhall therefore produce an Inſtance of this excellent Frame of Mind in a Speech of *Socrates*. This great Philoſopher, on the Day of his Execution, a little before the Draught of Poiſon was brought to him, entertaining his Friends with a Diſcourſe on the Immortality of the Soul, has theſe Words: *Whether or no God will approve of my Actions, I know not; but this I am ſure of, that I have at all times made it my Endeavour to pleaſe him, and I have a good Hope, that this my Endeavour will be accepted by Him.* We find, in theſe Words of that great Man the *habitual good Intention* which we would here inculcate, and with which that Divine Philoſopher always acted.

And may the Repetition of them here have now ſuch an Influence, as in ſome Degree, to anſwer *our preſent Intention.* Or alas! to what Purpoſe do we ſet apart ſome certain Seaſons to commemorate the Mercies of the Almighty, if we neglect to keep ourſelves in a conſtant and due Expectation of that uncertain Day to us, which he has fixed for the Execution of his *final and irrevocable Juſtice?*

FOREIGN AFFAIRS.

Rome, Dec. 1. N.S. On Tueſday we receiv'd the bad News, that the Corſairs of Barbary had taken, within Sight of the Harbour of Pauta, a Tartane loaded with Corn, belonging to Signor Belloni the Banker, and bound to Genoa; but that the Men eſcaped on Shoar, except one old Sailor, who could not jump into the Boat ſoon enough.

enough. They write from Fermo, that a Fire had happen'd in the Palace of the Inquisition there; and that 2 Prisoners were burnt to Death by that Accident. Some Days ago a Marble Vase was dug up in a Spot of Ground belonging to the Chapter of St. Peter, and in the Vase was a Woman cut in Marble, with a Child crying in her Arms: Also a great Piece of wrought Amber, a Box of Balsam, and a Gold Chain: Which curious Piece of Antiquity the Cardinal Camerlengo Albani designs to send as a Present to the King of Poland.

Bayonne, Dec. 7. N. S. An Express from Seville is gone thro' this place for Paris, with Advice, that the King of Spain has given Orders for the Distribution of the Treasure and Effects brought by the Galleons newly arrived, provided they pay an Indulto of 5 per Cent. but that the Commerce at Cadiz designed to petition to be reimbursed out of that Indulto the Money they have laid out in fitting out 2 Men of War, &c. to go and bring home the Capitana and the rest of the Galleons.

Paris, Dec. 22. The Description they give us from Chalons, of the wild Maid there, amounts to this: That she is tall of Stature, & pretty well featur'd; but squints a little: She has a white Skin, a soft Hand, and a softish Voice: They have cut the Nails of her Fingers and Toes, which were monstrously long: She can neither eat boiled Meat, Bread, or Milk, and whenever she has try'd, it has made her sick: She sleeps upon a Bag of Straw, and cannot bear either a Bed or a Mattress: When she eats Frogs, she swallows them raw, and almost whole; for she hardly chews them at all: They teach her to knit; and being ingenious, she is already a pretty good Proficient in that Work. It is thought she came thro' the Black Forest into Champagne. She has given them to understand by Signs and the few Words they have taught her to speak, that she had a Companion, from whom she was parted by the Way; and that she does not remember that ever she was naked, but always covered with a great Skin.

M. Marechal, first Surgeon to the King, has obtained Letters Patent of his Majesty, for the Erection of an Academy of Surgery in the old Louvre, which is to consist of 40 Members and 20 Candidates; but neither the Members nor the Candidates are to keep open Shop.

There is some talk of erecting an Academy of Physicians, to consist of the same Number of Members and Candidates as that of the Surgeons; and that all the Physicians in the Kingdom are to communicate their Observations to this Body.

LONDON, *Dec.* 1.

Yesterday being St. Andrew's Day, their Majesties wore the Crosses in Honour of the Day, and the several Knights Companions of the Orders wore their Collars of S S. it being Collar Day; and in the Morning their Majesties went to the Royal Chapel at St. James's, and heard a Sermon.

Yesterday a Trial came on at the Court of Common Pleas, before the Rt. Hon. the Lord Ch. Just. Eyre, wherein one Fagget was Plaintiff, and Col. Vantenien Defendant, on an Action brought by the Plaintiff for 2000 l. Damages against the Defendant, for lying with the Plaintiff's Wife. The Trial lasted several Hours; and after the Jury had been out near an Hour, they brought in a Verdict for the Plaintiff, with 400 l. Damages

Dec. 10. Yesterday Morning about 6 o'Clock his Majesty's Yacht the Fubbs, Capt. Collier, sailed from Greenwich for Holland, having on board his Serene Highest the Duke of Lorrain.

Four Youths, Apprentices to Poulterers in S. James's Market, having disturbed Mr. Anderson in Swallow-street S. James's, during the time of divine Service, they were all taken up by a Warrant from Miles Harper, Esq. one of whom for want of Sureties was committed to New Prison, and the other 3 bound over to the Sessions, but having submitted and acknowledged their Offence, a few Days since they all came into the said Meeting House, and in a full Congregation begg'd Pardon of Mr. Anderson and his People; whereupon the Prosecution intended against them was dismitted.

Bristol, Dec. 4. It is reported that the Pearl, Snow, so often mention'd, was seen to sink by a Londoner within a few Days sail of Carolina; but the Insurance, which is up at 65 Guineas per Cent. being continued, we wait for farther Confirmation.

Edinburgh, Dec. 7. This Morning died the Right Hon. Margaret Countess of Panmure, Daughter to William and Anne Duke and Dutchess of Hamilton, and Wife to the Deceased James Earl of Panmure; to the great Grief of her noble Relations, and the universal Regret of all who had the Happiness or Honour of her Acquaintance.

CHARLESTOWN, April 15

On Monday last, Mr *Robert Austin*, and Mr *William Mackenzie*, were chosen Church wardens for the ensuing Year.

And on Wednesday Morning last, we had a great Storm of Thunder and Lightning, by which an Ox was killed, belonging to his Excellency the Governor, at his Plantation

A Negro Child, belonging to Mr. Bampfield, the Provost Martial, was taken ill with the Small-pox this Week, & was removed to the Parsonage House on Thursday last, to prevent the spreading of that Infection And, (as we hear) no Person else, has that Distemper in Town.

Thursday last, Mr *Osmond*, Merchant, of this Town was married to Miss *Mary Hall*, Daughter to Col *Arthur Hall* of this Province, a young Lady of great Merit and Fortune.

On Wednesday next, will be a Consort of Musick at the Council Chamber, for the Benefit of Mr. *Salter*.

Prices of the following Goods. Rice 40 s per Hundred. Pitch 35 s. per Bar. Tarr 25 s. Turpentine 25 s. Skins 13 s 6 d. to 13 s. 9 d per Pound. Indian Corn 15 s per Bushel Wine 75 l. per Pipe.

Custom House, Charlestown, *Entred inwards*,

Snow Euphemia, James Lyon, from Glasgow.
Sloop Dove, John Rice, from Providence.

Entred out.

Scoon. Pine Apple, William Hinckley, for Antigua.
----- Unity, John Hunt, for New York.
Sloop Dolphin, John Kent, for Boston.
----- Dove, John Rice, for Philadelphia.

Cleared for Departure

Ship Joseph, Joseph Newell to London.
---- Hopewell, James Miffant to Ditto.
Scoon. Unity, John Hunt, to New-York.